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POLITICAL PRETENSIONS OF THE POPEDOM.

THE HON. Mr. Chandler would fain make us Protestants think, that the Pope never claimed supremacy over temporal rulers; or, that if he ever did assert any such claim, he has long since quietly dropped it. The hardihood of such assertions is sufficiently shown by the fact that history affords a list of at least sixty-four emperors and kings whom different Popes undertook to depose, and to release their subjects from the vows of allegiance. Whatever Jesuits may say, under the sanction of their dispensation to use deception in support of their Church, it is very certain that the Popes themselves have never ceased to maintain their temporal as well as spiritual supremacy. No other proof of this needs to be given, than the words of Pius VII., who was Pope nearly all the first quarter of the present century. In his instructions given to his Nuncio at Vienna, he says:

“Not only has the Church succeeded to prevent heretics from possessing themselves of ecclesiastical property, but she has established the confiscation and the loss of goods as the punishment of those guilty of the crime of heresy. This punishment, as it respects the goods of individuals, is decreed by a bull of Innocent III.; and in respect of principalities and fiefs, it is a rule of the canon law, (Chap. Absolutos xvi., De. Hæreticis,) that the subjects of an heretical prince are *enfranchised from every duty* towards him, and dispensed from all fealty and homage. However slightly one may be versed in history, he can not but know that sentences of deposition have been pronounced by pontiffs and by councils against princes guilty of heresy. Indeed we have fallen upon such calamitous times, times of such humiliation to the Spouse of Jesus Christ,(!) that it is not possible for her to practise, nor *expedient* to invoke, HER MOST SACRED MAXIMS OF JUST RIGOR against the enemies

and rebels of the faith. But, if she can not exercise HER RIGHT of deposing heretics from their principalities, and of declaring their goods forfeited, can she ever positively permit herself to be despoiled to add to them new principalities and new goods? What occasion of deriding the Church would not be given to the heretics and unbelievers themselves, who, insulting over her grief, would say that means at length had been found out TO MAKE HER TOLERANT!"

The above is drawn from no musty document, or worm-eaten parchment of the middle ages. Its ink is comparatively fresh. It belongs to the history of the nineteenth century. When Bonaparte had conquered Italy, he removed the archives of the Vatican to Paris, and committed them to the care of M. Daunou. This gentleman, a layman and a Romanist, found among them the Instructions of Pius VII. to his Nuncio at Vienna, in relation to certain claims for indemnity advanced against the ecclesiastical property by some Protestant princes in Germany. Daunou published the Italian original in the second volume of his "History of the Court of Rome;" and it is from that authentic source, that the above extract is taken.

It is astonishing that any one, even if he be nothing but a Congressman, can venture to deny that the Pope, for ages past, has claimed paramount power over all Christian governments, however his claims may have been by them restricted or denied. In the third canon of the renowned Fourth Council of Lateran, held in the year 1215, it is decreed that "the temporal lords are to be admonished, and, if it should be found necessary, compelled by censures to take an oath in public, to exterminate heretics from their territories." And it is further enacted, that, if the temporal lord shall neglect this duty, he shall be solemnly excommunicated; and if, within twelve months after such censure, he shall fail to give satisfaction, his case shall be reported to His Holiness, and thereupon "His Holiness shall denounce the offender's vassals to be absolved by law from their obligation of fealty, and expose his lands to be occupied by Catholics, who, having exterminated the heretics therefrom, shall possess them without any contradiction, and preserve them in the purity of the faith." This explains what Pius VII. means by the Church's "most sacred maxims of just rigor against the enemies and rebels of the faith." "Her right of deposing heretics from their principalities" may be held in abeyance; but it has never been renounced, and stands ready to be asserted wherever and whenever prudence may permit the attempt.

When we find his Popeship lamenting in such doleful tones, that

"We have fallen upon such calamitous times, times of such humiliation to the Spouse of Jesus Christ, that it is not possible for her to practise, nor expedient to invoke, her most sacred maxims of just rigor" against Protestant governments and magistrates, we can not but think of the following passage in Bunyan's glorious dream:

"Now I saw in my dream, that, at the end of the valley, lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly; and while I was musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan, dwelt in old time; by whose power and tyranny the men, whose bones, blood, ashes, etc., lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered; but I have learned since, that Pagan has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and 'also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he can not come at them."

Pius VII. tells his Nuncio: "However slightly one may be versed in history, he can not but know that sentences of deposition have been pronounced by pontiffs, and by councils, against princes guilty of heresy"—that is, what is called *heresy* by the old heresiarch at Rome. His language seems to flout the Hon. Mr. Chandler, and other sciolists in history, who have denied this notorious fact. But other Papists, better informed or more honest, do not mince this matter. They swallow it entire. Thus the consistent Brownson, after arguing that there is a right use and a wrong use of all temporal things, which makes them subjects of moral or spiritual accountability, asks triumphantly:

"Tell us, then, even supposing the Church to have only spiritual power, what question can come up between man and man, between sovereign and sovereign, or sovereign and subject, that does not come within the legitimate jurisdiction of the Church, and on which she has not by divine right the power to pronounce a judicial sentence? None? Then the power she exercised over sovereigns in the middle ages was not a usurpation, was not derived from the concessions of princes or the consent of the people, but was and is hers by divine right; and whoso resists it rebels against the King of kings and Lord of lords. This is the ground on which we defend the power exercised over sovereigns by Popes and councils in the middle ages." (*Review*, Apr. 1854.)

If it were needful, we could furnish a long list of monarchs whom

the Popes of Rome, in the madness of their pride, have undertaken to hurl from their thrones; some of them Catholics, like Philippe le Bel of France, and some of them Protestants, like Elizabeth of England. This practice has been vindicated by Bellarmine, and a vast majority of the Roman theologians, notwithstanding the dissent of Bossuet, and other eminent Frenchmen, and a few more liberal divines of other nations. At the present day, almost the whole body of Romanist divines, including all the Jesuits, hold that the power of the Pope extends over all temporal matters, all modes of governments, constitutions, laws, and usages, so far as the same may have any moral influence, or tend to produce any spiritual effect.

Nor is this claim as yet become a dead letter. In an Allocution, or circular letter to the Bishops, issued January 22d, 1854, in opposition to certain laws enacted in Sardinia for the more just and equal distribution of ecclesiastical revenues, the present Pope declares: "We reject and condemn not only all and each of the decrees of that government hurtful to the rights and authority of religion, of the Church, and of the holy see, *but likewise the law lately proposed.* We declare all these acts to be absolutely null and void." There is nothing but *policy* to prevent His unholy Holiness from nullifying the laws passed last winter by several of the States of this Union, in regard to the tenure of church property. As it is, Dr. John Hughes contents himself with intimating, in his "Brooksiana," that he expects to effect the same nullifying result by means of legal chicanery. "Professional gentlemen," he says, "may discover some defect in the framing and wording of the enactment, which will render it inapplicable."

The *Civiltà Cattolica* is a periodical issued at Rome, and conducted by the Jesuits with much ability. Coming from under the eye of the Pope, and his rigid censorship of the press, and slavishly devoted to the support of his power, it has almost an official character; and is generally deferred to by European journalists as virtually the organ of Popish sentiment at head-quarters. In Professor McClintock's admirable little book on "The Temporal Power of the Pope," there is transcribed, in the original Italian, with a translation in a parallel column, an elaborate article, devoted to the vindication of the extreme Romanist opinions on this subject. Here the idea is scouted, that the Church has abated one jot or tittle of her mediæval claims. As a sample of its tone, take the following sentence: "Petty politicians may conclude that the Church has lost her power, because she does not enlist artillery, cavalry, and infantry; *but the*

truth is, that the artillery, cavalry, and infantry of the Catholics are in the hands of the Church, inasmuch as in her hands are the mind, the reason, and the power of every true Catholic." A precious confession this, for all those time-serving politicians and editors, and those semi-Protestant preachers, who would fain have us believe that there is nothing to be feared from the antiquated claims of the Beast, to whom the apocalyptic kings once gave their power.

Bishop Kenrick, and the other Fathers of the late Baltimore Synod, in their Pastoral Letter, assert that, in a letter sent by them to the late Pope, they plainly told him they owed him no political subjection in this country. Perhaps they did! We would like to see that document, and the terms in which it was expressed. Perhaps they did! And it is not impossible that they accompanied the declaration with such qualifications or explanations, either in the same document or in some other, as would neutralize all its force, and give His Holiness no offense. Perhaps they did! *And if they did*, we would like to see what sort of answer their Master sent back. In default of the proper document, we can not but imagine that His Holiness answered them in some such style as this:

VENERABLE BRETHREN: I have read with amazement your audacious and impious intimation that you, in that land of detestable license, miscalled liberty, where you dwell, owe no submission to my will and pleasure in political matters. You have begun to forget, amid the depraving influence of your democratic institutions, that I am the vicegerent on earth of that God, whose Providence extends to material things, not less than to religious. You have forgotten the oaths of office taken by you, when you, with my approbation, were admitted to the episcopate. That oath, even if any of you of recent appointment may have taken it according to the "Simpler Formulary," binds you to "*preserve, defend, and promote the rights, honors, privileges, and authority of the Holy Roman Church, of the Pope, and of his successors.*" Each of you has sworn upon the holy sacrament in these plain terms: "WITH MY WHOLE STRENGTH I SHALL OBSERVE, AND CAUSE TO BE OBSERVED BY OTHERS, THE RULES OF THE HOLY FATHERS, THE DECREES, ORDINANCES, OR DISPOSITIONS, AND MANDATES OF THE APOSTOLIC SEE." It is needless that I remind prelates so well instructed as you, how constantly my predecessors have asserted, and how often they have exercised, so far as prudence permitted, their supremacy, direct and indirect, over the temporal and political affairs of the kingdoms of this world. And now, if you shall dare to dispute this my ancient right as head of the

visible Church, (unless it be done in the way of godly pretense, to throw dust in the eyes of foolish Protestant heretics and politicians in your country !) I hereby forewarn you, that I shall account you as rebellious sons and perjured ingrates, and shall depose you from your respective bishoprics, and excommunicate you with the "major excommunication," sometimes called the "Curse of Blessed Ernulfus;" and, shutting the doors of purgatory, as well as of heaven, against you, shall leave you to sink without pity into the bottomless pit. Praying our Lady of the Immaculate Conception to teach you better dispositions than your last mutinous round-robin would indicate, I close, for the present, with *Pax vobiscum* !

A BRAND FROM THE BURNING.

IN our last number, under the head of "Present Persecutions," we referred to the arrival in this country of the Rev. Francis Zastera, a Bohemian priest formerly, whom God has brought out of the Romish Babylon, that he might not be made a partaker in her plagues. Since then Mr. Zastera has been received by the Reformed Dutch Classis of New-York, to preach on the customary terms of probation. We give a translation we have made for these pages, of a brief personal narrative, drawn up by him in the German language. It bears internal marks of truth; and we have verified by examination the various documents mentioned therein as brought by the writer to this country. He has already preached to several German congregations in this vicinity, with the highest acceptance; and we have great hopes as to his usefulness in the ministry of reconciliation. Let him be remembered in the prayers of our readers.

MR. ZASTERA'S NARRATIVE.

I herewith present a brief account of my life :

I was born on the fifteenth of December, 1815. My native place is the city of Kutsch, in the kingdom of Bohemia, and diocese of Königgrätz. I finished my lower and higher gymnasium-courses at the town of Leitomischel. Though my parents were very poor, and though, on account of this poverty, my progress in study was much impeded for lack of private instruction, yet, notwithstanding these

hindrances, I was so fortunate as to go over almost all the above-named gymnasium-studies with the more advanced classes.

Now came the time when I must make choice of a calling. My preparatory studies had been attended, not in a capital city, but only in a country town, where I saw nothing but the splendor of the Roman Catholic priests; and it was this splendor which dazzled me, being but an inexperienced youth. I regarded it as a sort of sublime and superhuman life. My poor parents favored these notions. And so I chose the unchristian office of a *priest*, which has dazzled both the bodily and mental vision of so many millions of Adam's race. The theological studies I attended at Königgrätz with very good success. My testimonials I can not exhibit. All my certificates from all my schools are deposited in the archives of the episcopal consistory. In Bohemia they are not issued to any priest. This is a measure of precaution adopted by all the Bohemian bishops, who are especially careful not to confide them to the younger priests. They are well aware that many, if they had in hand documents of this nature, would be sure to break loose. They forget not that Bohemia has been very justly called the cradle of Church-reformation. John Huss and Jerome of Prague remarkably stirred the Bohemian mind, which is strongly inclined to reflection. This historically important kingdom of the Austrian Empire is still shaking here and there. The spirit of those great champions of the faith is not extinct, but is only repressed. It lives in many sons of mourning Bohemia, even of such as are still devoted to Romanism.

Let it not be thought strange that the Bohemian bishops rob their submissive slaves, the priests, of the precious sweat of the brow, the certificates and diplomas, which are the reward of their studies. This is only one of the methods by which they seek, in Bohemia, to preserve Peter's half-sunken boat, with its torn sails, tangled cordage, and gaping seams, from utterly sinking. I can only present my certificates for philosophical studies, because I *accidentally* received them in duplicate from the philosophical faculty, and secretly retained one of the copies. That I prosecuted my theological studies with good success can be confirmed by the following proof: Scarcely had I been consecrated as priest, in the year 1841, on the Feast of St. James the Apostle, by the still living Bishop Karl Hanl, when I was pronounced *capable* of serving in the capacity of colleague with a pastor who had been bed-ridden for four years, Franz Tuzinsky by name, in the town of Trhow-Kamenitz, a parish numbering four thousand souls. This may be reckoned as

an indication, since among us such a place is confided only to reliable and practical priests, because, in such cases, not the sick pastor but his vicar is held responsible for every thing. For supplying the place of the sick and aged pastor I drew half the local income of the pastor, together with an annual allowance of two hundred silver florins from the Bohemian appropriation for religious purposes. That what is here alleged is true, and that I did not disappoint the confidence which the bishop placed in me, and that I was qualified for this large parochial charge, there is incontestable proof. For, when the sick pastor died, the administration of the same parish was committed to me, with all the privileges of an independent pastor. This can be verified by a certificate of jurisdiction relative thereto, which I fortunately retain and have brought with me.

My pastoral experience is further confirmed by the following proof. When my term as administrator ceased, the same parish was bestowed upon a new pastor, named Joseph Raschek; yet I continued to act as a vicar and colleague, responsible for every thing, under the new pastor as I had done under the sick one. The reason was, not only his advanced age, but also the circumstance that he, although a native of Bohemia, had lost the Bohemian speech during his long abode as a pastor in Austria. In short, the cure of souls in this large parish lay for nine full years on my shoulders alone. It is clear, therefore, that I had opportunity enough to gain experience in the pastoral work. Because I had conscientiously attended to the state of the schools during the nine years I was at this station, I was promoted to attend the same duty in the county-town (Unter-Kreisstadt) Horic, where the schools were in a very poor condition. This parish numbers above six thousand souls. Here, as chaplain, I had to apply all my energies to the neglected schools. My zeal in school affairs did not remain without good fruits. In a short time the citizens, out of gratitude, conferred upon me the honorary freedom of the city; which document, likewise, is filed in the archives of the episcopal consistory.

Here, in this large provincial town, I began to labor upon a considerable work, to wit, a sort of encyclopedia of the truths of Christian faith and morals in parables. Here it was that some dissatisfaction with the Roman Catholic system began to rise in my mind. Here it was that I drew upon myself the attention of many Papists by a sermon on one of the great feast-days. The sermon was received with applause, and was printed three times; once at

the expense of a number of civil officers there, once at the expense of several wealthy citizens, and once at the expense of the young students. I had to vindicate myself in the Bishop's Court, because in this sermon I had made a comparison between the true faith with the true light and the false faith with its false light. The substance of this sermon was also published in the favorite constitutional journals of the day. Because, by this discourse, I had somewhat opened the eyes of the people in those parts, in relation to the Church, and because the citizens had openly showed their gratitude by frequent, and public, and even exalted tokens of respect, I was removed by the bishop. This took place in the year 1851.

I went to Mricna, near the borders of Prussia. It was, to be sure, a very small promotion. But here the proverb may apply: *Promoveatur, ut amoveatur*. (Let him be moved up that he may be moved off.) I went there as a curate. There I labored diligently on the above-named encyclopedia. I extracted largely from the Church-fathers. The Church-fathers introduced me to the knowledge of the Bible, and the Bible brought me to the conviction that the Romish Church can not stand with the Bible. I found that the world is too narrow for Pope and Bible both, seeing that each of them claims undivided supremacy. I found that to believe in their union inside of the Romish Church pre-supposed an impossibility. I found that the supremacy of the one is the banishment of the other. I now, for the first time, understood why the Papists dislike the Bible. I understood at last why it is, that when a Bible encounters them, they cry out, full of anguish, like the demon: "What have we to do with thee? Art thou come hither to torment us before the time?" I saw that I could not complete my encyclopedia. I adhered to the Romish sacraments and way of salvation just as a heavy-laden wagoner sticks fast in some bottomless bog. My head began to swim dizzily in view of the great gulf between the Romish and the Scriptural systems. I learned that the Romish Church contradicted the Church-fathers as well. Aye, I discovered that the Church-fathers themselves held only to the Bible, and full often taught the very contrary of what is taught by the Church of Rome.

Finally I sought satisfaction in Protestant writings, which were numerous on the Prussian borders, where I was now stationed, and had valuable acquaintances; and from thence I reached a deep conviction that I, as well as the whole Romish Church, stood in need of a complete regeneration. I was now convinced that with me Christ had been thrown into the background, while the Pope had

held the foreground. I now found out the machinations of Rome, her inventions, and her abortions. I regarded myself no longer as a teacher of the Christian religion, but as a defamer of it. I looked upon myself as the chief of sinners, seeing that I had not only sinned like all other men, but also, by concealing the light, had led thousands, confided to my guidance, into the guilt of superstition and idolatry. It seemed to me that I was the vilest of men while I had been teaching others. A dreadful struggle raged within me. I seemed to be haunted by the thousands whom I, as a Romish priest, had blinded for full twelve years. At last, on the third day of July, 1853, just before the early Divine worship, I declared, solemnly, both verbally and in writing, my exodus from the Romish bondage. My cousin and fellow-student, a doctor of theology, very celebrated in my fatherland, and even beyond it, John Nowotny, had taken the same step about a year before, and was already a Protestant pastor in Prussia, at Petershain near Niesky. This Dr. Nowotny is a correspondent of Dr. Marriott of Basle, who furnished me, when flying to America, with a letter of recommendation to Mr. Secretary Cook in this country.

As to the circumstances of my secession above mentioned, I must confess that it was not effected with the caution which is so extremely necessary in the Austrian Empire. I had been privately counselled to take refuge in Prussia, whose borders I could have reached in five hours' journey. But I relied upon a law published by the Austrian government during the time of the Constitution. I wished to tarry in my fatherland. But scarcely was the revolution in the Austrian States suppressed before the Constitution was abrogated, and thereupon the law which granted liberty of secession from the Romish bondage was made to mean something very different. I was, in compliance with orders from high authority, seized by the *gensdarmes*, and escorted to the episcopal consistory at Königgrätz. At every town where we halted, thousands and thousands of people were on the look-out for me. Many shed tears of compassion; many gave me a nod of encouragement; and others, again, here and there, spit at me, and took up stones to stone me. Upon reaching Königgrätz I was shut up in the Bishop's Seminary. The examination lasted for several days. In the course of it I was satisfied that all the letters sent to me by Dr. Nowotny had been opened at the post-office. The end of the business was, that I was sentenced, for an indefinite period, to strict confinement and fasting.

In my seclusion I reflected much upon myself, and found some-

thing that may serve for a warning to every one. I recognized the great fault into which I had fallen. My secession from the bondage of the Romish Church ought to have taken place in humbleness of heart. I ought not to have leaned so proudly to mine own understanding. In my seclusion God said to me full often, by an inward voice: "I am that I am!" In my seclusion I discovered that I was not mature enough, and that in me it was not Christ that lived so much as it was the knowledge that puffeth up.

I bewailed my pride, and found refuge in believing and fervent prayers to my Redeemer. And my Redeemer heard me. After one half-year there happened to be a deficiency of priests, so that the bishop and his consistory were constrained to employ me, at least, as a writer (*domvicaristen*) in the consistorial court. But notwithstanding this, I continued during the whole year under close inspection and discipline, and was treated only as a prisoner. At length I fell sick, and this sickness brought about my liberation. My medical attendant pitied me. He knew that my disorder was the effect of an internal malady. He wrote to the consistory that nothing would benefit me without change of air and mental diversion. For the sake of these he recommended my removal to the general hospital at Prague. The consistory was the more disposed to consent, because a report very prejudicial to my Roman Catholic and ecclesiastical rulers had spread among the people. So I was sent to the general hospital of Prague, at the expense of the appropriation for religious purposes in Bohemia. To secure my reception into the hospital it was necessary to furnish me with a certificate of good moral character. This certificate I fortunately got hold of, and have brought it with me. I was in the general hospital above six weeks. This time was well employed. After the six weeks the Prague physicians declared, in writing, that only a residence in a milder climate, with freedom from disagreeable impressions, and all possible indulgence, could benefit me. On the ground of this declaration I became a pensioner, receiving two hundred silver florins from the Bohemian fund for religious purposes.

At Prague I formed an acquaintance with the family of Prince Windischgrätz. This acquaintance was the occasion of my being favored by the young Princess Gabriele Windischgrätz (who two years before was wedded to the heir of a Prussian Protestant count) with food and lodgment in a castle of Lower Styria, and also in Hörberg. But when the bishop learned that I was living among Prussians and Protestants he sent me a recall. This letter of recall

I have brought with me. But because I had heard of what happened in Bohemia about that time, namely, that priests going over to Protestantism had been confined in the mad-house at Prague, I took to flight. Though aided as much as possible by noble and other great benefactors, with money and letters of introduction, I escaped, with very great difficulty, through Switzerland and France, and by way of Havre to America.

It is a grief to me that, though in free America, I must not give the names of my kind benefactors. For here, too, there are Jesuits, and if the names of my helpers and deliverers were divulged, they might be exposed to serious injury. They are, as I have said, partly nobles, partly official personages, and partly Protestant preachers. I may not even give the names of ecclesiastical gentlemen at Basle, although they paid my passage to America and gave me letters of introduction, because of the existing relations between Switzerland and Austria.

Thus have I given a brief abstract of my personal history, but which I intend by and by to give more at large, having been requested to do so by Dr. Marriott.

FRANZ ZASTERA.

NEW-YORK, July 16, 1855.

POPISH BAPTISM.

FEW of the people of this country, we are persuaded, are aware of the extent to which the doctrines of the Bible are corrupted and falsified, by the Popish priests, and the authorized teachers of the Romish corporation. In their hands scarcely any of the teachings of the Scriptures remain unchanged from their original form, and are presented to their flocks as divinely revealed; while some of them are so metamorphosed as to become "another Gospel," and the instruments of the most fatal delusions. A specimen of such, are the teachings of Papal authorities on the subject of Baptism.

Our selections, on this topic, are from a volume entitled, "Doctrinal and Scriptural Catechism; or, Instructions on the Principal Truths of the Christian Religion. By Rev. P. Collot, Doctor of the Sorbonne." This work is translated from the French, as we learn from the title-page, "with the approbation of the ecclesiastical authori-

ties of Montreal." It is published in that city and also in New-York and Boston, and it is dedicated by the translator "to the Brothers of the Christian Schools." It is used as a text-book in the religious or rather irreligious instruction of the children and youth in their connection, and is doing its work of delusion and death all around us, and wherever Papists are found.

The extract which we give is in the form of question and answer, and relates to the doctrine, the mode, the subjects and effects of Baptism. All, who read it with care, we think, will cease to wonder at the state of things which usually obtains in Romish communities—at the absence of experimental, spiritual religion, in general—and at that earnest and unequalled zeal which is manifested by the majority of the members, in the observance of outward forms. And we trust that they will learn too, to look upon the deluded subjects of the Papal system with sentiments of pity, and as those to whom evangelical teachers should be sent without delay. But to the extract:

Q. Which is the first of the sacraments? A. Baptism.

Q. Why? A. Because there can be none received before Baptism.

Q. Which is not only the first, but the most necessary of the sacraments?

A. It is Baptism.

Q. Why? A. Because without Baptism no one can be saved.

Q. What is Baptism? A. It is a sacrament which regenerates us in Jesus Christ, by giving us the spiritual life of grace, and which makes us children of God and of the Church.

Q. What is meant by regenerating in Jesus Christ? A. That it gives us a new birth in Jesus Christ.

Q. How does Baptism give us a new birth in Jesus Christ? A. By giving us the spiritual life of grace.

We then pass from death to life—from the spiritual death of sin to the spiritual life of grace.

Q. What is that spiritual life of grace? A. It is a life of faith, hope, and charity.

Q. Of whom does Baptism make us children? A. It makes us children of God and of the Church.

Q. What right do we receive from our quality of children of God? A. The right of calling God our Father, and styling ourselves his heirs.

Q. What right do we receive from our quality of children of the Church? A. We become entitled to all her spiritual goods, which are the sacraments, the word of God, the prayers and good works of the faithful.

Q. How is it that this grace gives us spiritual life? A. By uniting us

with God who is the spiritual life of our soul, as the soul is the life of the body.

Q. How is God the life of our soul? *A.* As the soul is the life of the body.

Behold all that the soul does in the body for the life, the motions, and the natural actions: God does as much in our soul, for its life, its motions, and its supernatural actions.

Q. Does Baptism efface all sin? *A.* Yes; in children it effaces original sin; and in adults, besides original sin, it effaces all the actual sin which they may have committed before being baptized.

Q. What does Baptism efface in children? *A.* It effaces original sin.

Q. Why does it only efface original sin? *A.* Because it is the only sin of which they are guilty. Not having the use of reason, they can be guilty of no other.

Q. What does Baptism efface in adults? *A.* It effaces, besides original sin, all the actual sin of which they may be guilty.

Q. What do you understand by adults? *A.* I understand all those who have the use of reason.

Q. Does Baptism remit all the penalties due to sin? *A.* With regard to actual sin, it remits all the temporal and eternal punishments.

Q. What punishment does it remit with regard to original sin? *A.* It remits the eternal punishment, but does not do away with the consequences of that sin.

Q. What punishment does original sin deserve? *A.* It deserves eternal punishment. Hence, any one who dies without Baptism shall undergo eternal pains.

How great should be our gratitude to God for having given us the grace of Baptism!

Q. What does Baptism with regard to those eternal pains which this sin deserves? *A.* It remits them entirely.

Q. How is the sacrament of Baptism given? *A.* By pouring natural water on the head of the person baptized, plunging him in the water, or sprinkling it on him, saying at the same time, these words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Q. What water is used for baptizing? *A.* Natural water.

Q. What do you mean by natural water? *A.* I mean just as God created it.

Thus, water from the sea, from a river or stream, from a well or fountain, rain, snow, or ice, is good for the purpose.

Q. How does the Church sanctify it? *A.* She employs prayers, the sign of the cross, and sundry ceremonies, with holy oil and the sacred chrism.

No other water can be used for solemn Baptism; but in case of necessity, any natural water may be used.

Q. Can wine, brandy, or any other liquor, be used in case of necessity?

A. No, it could not; and if it were used, even in case of urgent necessity, the Baptism would be null.

Q. In how many ways can Baptism be given? *A.* In three ways.

Q. What are they? *A.* 1st. By pouring natural water on the head of the person baptized. 2d. By immersion. 3d. By sprinkling.

The water must be poured three different times in the form of a cross; so must the baptized person be immersed three times, or sprinkled three times, pronouncing the names of the three Divine Persons. It is true that this is only a ceremony which every public minister is bound exactly to observe, but of which the omission would not render the Baptism null.

Q. Which of those three methods is the most in use amongst us? *A.* That of pouring the water on the person baptized.

Q. On what part must the water be poured? *A.* It must be poured on the head; because the head being the seat of all the senses, the whole person is accounted washed when the head is.

If it can not be poured on the head, it must at least be poured on a considerable part; for if the water only touched the hand or the foot, the baptism would not be certain, and it would be necessary to re-baptize the person conditionally.

Q. What words must be pronounced while pouring the water? *A.* These: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

Q. Who is to say these words? *A.* The same person who baptizes.

Q. Why are the names of the three Divine Persons distinctly pronounced? *A.* To show that by Baptism we are consecrated to those three persons. A consecration which should be very dear and very precious to us, and which we should never falsify by afterwards devoting ourselves to the devil by sin.

Q. Is Baptism necessary for salvation? *A.* Yes; it is so necessary for the salvation of men, that even children can not be saved without receiving it.

Q. Can children who die without Baptism go to heaven? *A.* No; they can not.

Q. Are those mothers very criminal who are the cause of their children not receiving Baptism? *A.* Yes, criminal in the highest degree.

Q. Why? *A.* Because they are the cause of their children being lost.

They are guilty of a double murder, since they kill both body and soul of their children. Theirs is a reserved case.

Such are the teachings by which the holy ordinance of Baptism is turned into a magic spell; and forgiveness of sins, the new birth, and perfect sanctification are made to be the effects of priestly conjuration. The Romish Doctrine as to sacramental grace degrades

the religion of the Holy Ghost, the religion of the heart, religion in spirit and in truth, into a mechanical operation, a mere work of the sacerdotal craftsman.

DECAYS OF THE POPEDOM.

THE Pope's affairs in Spain are in a bad way. His charge d' affaires had demanded his passports, which the Spanish government gave him very willingly. The Bishops are doing all they can to thwart the law for the sale of conventual property, preparations for which are nevertheless going steadily onward. A military force has been sent with orders to take the turbulent Archbishop of Toledo into custody, in case of his attempting to obstruct the execution of the law. The Bishop of Urgel has been sent by the Captain-General of Catalonia to the Balearic Isles, where he will stay till he promises good behavior.

The King of Naples, who till of late has been accounted a toe-kissing Papist of the most servile stamp, has been behaving quite independently. He has picked a quarrel with the Jesuits for advancing some political notions not to his taste, and they are likely to be expelled from his dominions. He also refuses to pay a certain annual tribute any longer, which has been heretofore claimed and bagged by the Roman Sec. The "Successor of the Fisherman" is much grieved by these indications, and especially at the withholding of his modicum of cash.

The progress of Evangelical Protestantism in France, has never before been as great, and the prospects never as promising, as within the last year. One complaint, however, is repeatedly made by the Evangelical Societies. They need more laborers, more means. From all sides, we read in a bulletin of the Société Centrale, we are called upon to send ministers of the Gospel and to establish schools, and alas! the greater part of these calls for assistance can not be responded to by us, for want of means. Several congregations of converts established a few years since, count already at this time a number of fifteen annexed filial congregations. Thus Grand Fresnoy, (Department du Nord,) where an Evangelical congregation was founded in 1851, counts already five filial congregations, in one of which, at Grougies, from two to three hundred have declared them-

selves Protestants. From the ministers of Josnes three other places receive regularly religious instruction. In the vicinity of Tours, a whole village, la Chapel-aux-Naux, has asked for a Protestant minister. In Elbeuf, the church, that one year and a half ago, when it was built, was too capacious for the congregation, needs already an enlargement. From the provinces, bordering on the Pyrenees, it is reported that thousands of poor Catholics come to the Evangelical ministers to seek aid from them. The word of God, and tracts, have been circulated in a great number of places, and numerous persons have laid aside their prejudices against Protestantism. The proclamation of the Papal decree on the Immaculate Conception, and the dissatisfaction of the Gallican party, begin to prove efficient in the promotion of the Evangelical movement.

In Sardinia, the liberal Constitution gained in 1848 still stands, despite the reactionary efforts of monkcraft and priestcraft. The *Gazette del Popolo* has had much to do in producing this result. It circulates fifteen thousand copies; and is conducted with great talent and good sense. Though its conductors are not Protestants they cherish an intense hatred for the Papacy as an all-enslaving power. Dr. Wylie states, that the *Gazette del Popolo* is published on Sabbaths as well as other days; adding, that "there are worse things done on that day, in Italy, even by priests." "On the Sabbath-day," he says, "they print their weekly sermon. 'You won't preach,' say they to the priests, 'therefore we will;'" and it is in their Sabbath sheet that they make their bitterest assaults upon the priesthood. They quote Scripture at great length. As we have said, they do not understand the Gospel; consequently, they are unable to advocate religious truth; and it would seem as if their very defects were principal qualifications for the efficient discharge of their present mission. With more light, perhaps, they might become less fit; the people are unable to bear more than they now present to them. They find the Prophets and Apostles to supply the most powerful weapons against the Papacy; and these weapons they wield with skill, vigor, and courage. Our author tells us, that, in this way, they have advertised the Bible to their countrymen, many of whom had never heard of such a book till then!

Among "the signs of the times" may be reckoned the following statements, for which we are indebted to the *Boston Daily Transcript*: Popery, it will be seen, has almost lost the ground it was the first to occupy in this country. It has had, indeed, a vast and dangerous increase in States originally settled by Protestants; but the Popery

in these is, for the most part, an imported article. The Papists there being mostly immigrants, add nothing to the real numerical strength of Popery, being only a local transfer of persons already subject to it. We wish that the ecclesiastical condition of California could be given, in addition to those afforded by the *Transcript*. "Maryland, the first State where the Roman Catholic Church gained a footing, now contains eight hundred and seven Protestant Churches, and only sixty-five Catholic congregations. In Florida, the Catholics early made settlement. Now there are one hundred and seventy Protestant and only five Catholic Churches! Louisiana was settled by the Catholics, who now have fifty-five churches in the State, while the Protestants have two hundred and forty-seven congregations. In Texas, the Catholics were the first sect in point of time; they now have thirteen churches, but the Protestants report three hundred and seven societies in the State." The numbers of Episcopal, Lutheran, and Roman Catholic Churches are nearly the same throughout the country, but each of the three denominations have about *one eleventh* of the number of the Methodists, scarcely *one eighth* that of the Baptists, and not *one fourth* that of the Presbyterians. The entire Protestant population of the country, compared with that of the Catholic, is about as twelve to one.

POPERY AND PRAVITY.

IN our July number, we gave a brief article on Popery and Pauperism, which attracted some attention, and was transferred to the columns of some of the prints, both secular and religious. The subject is a sore one for the Jesuitical casuists of Rome. When compelled to admit the too palpable fact of the poverty of Papist, as compared with Protestant, populations, they gloss it over by saying, with sanctimonious airs, that "the Gospel is preached to the poor," and among them finds its sincerest and most exemplary disciples. This is true. But it is not to their purpose, unless they can show that it is the intent and tendency of the Gospel to make men poor, keep them poor, and render them poorer and poorer to the very brink of starvation. So far from this, it can be morally demonstrated, that true religion, as an enlightener of the mind and a refiner of the heart, promotes intelligence, virtue, industry, and

health; and therefore has a natural and necessary tendency towards temporal comfort and prosperity.

Ignorance is neither the mother of devotion nor of thrift. As to devotion, the ignorant worship they know not what; and as to thrift, it is truly said by Solomon, "Much food is in the tillage of the poor; but there is that is destroyed for want of judgment." Not ignorance, but the knowledge of the true God and of his revealed will, is the parent of piety. But Romish devotion is the direct source of popular ignorance, resulting in much squalid and beggarly pauperism, and in general pravation of morals. Having heretofore briefly discussed the former of these results, we go on to the consideration of the latter.

The great and insolvable difficulty in the way of the Popish casuist is, that the poverty which prevails amid his co-religionists and prevails most where his Church is most prevalent, *is not a virtuous poverty*, the poverty which is often made honorable and venerable by exalted piety and the rich treasures of grace divine. On the contrary, it is that style of poverty which is made sordid by laziness, by unthriftness, and by dirt; and is allied to brutish sensuality, to vice, and moral profligacy. Let us be understood. We say not that there are no upright rich men among Romanists; nor do we say that there are no virtuous poor among them. We fully concede that there are many *individual* cases of the one class or the other. But what we say is, that, as compared with Protestant populations, there is a vast preponderance of low vice and crime of every grade chargeable to the whole body of Romanists.

In pursuing our remarks, we shall first state the *facts* in the case, and then trace this state of facts to its origin and cause in Popery itself as a system of religion and morals.

As to the *facts*, we shall abide by a rule early learned and long practised by us, namely, *to be sure of them*. They will be drawn from responsible and reliable documents.

The most conclusive mode of treating this branch of the subject would be, to institute a series of comparisons; as, for instance between the republics of Southern America and the United States of North America; or between the Papal cantons of Switzerland and the Protestant cantons, all being under the same civil government; or between Popish Ireland and Protestant Scotland, both of these also being under the same civil government; or even between those counties of Ireland itself where the Papacy prevails, and those in which the Reformed religion predominates; or the comparison might

be made between Popish Austria and Protestant Prussia, lying side by side; or between Romish Belgium and Protestant Holland, also next-door neighbors. But this would require a view so extensive as to take up a volume in its description, and is altogether too wide a scope for the space we can spare. Whoso wishes to survey all this ground will find it laid fully open to him in a most valuable work by Rev. Napoleon Roussel of Paris, entitled, "Catholic and Protestant Nations Compared in their Three-fold Relations to Wealth, Knowledge, and Morality;" translated into English, and recently reprinted in this country in a densely-printed octavo. It is a perfect *thesaurus* on this subject. We would also refer to Dr. Dill's "Ireland's Miseries;" and to Mr. Wylie's treatise on "The Papacy."

But here we must go a shorter way to work, contenting ourselves with a brief but conclusive array of facts bearing upon the question. In England the population is twenty-one millions. Of these, less than a quarter of a million were Romanists when the last census was taken. By Parliamentary returns, obtained and printed by the zealous Popeling Lucas in his "Tablet," the whole number of prisoners in the jails of England on the 25th of September, 1852, was twenty-one thousand six hundred and twenty-two, (21,622.) As to six hundred and sixty-two (662) of these, the religious belief was not known. Of the rest, two thousand nine hundred and fifty (2950) were what are called Roman Catholics. That is to say, the latter, though but one eighty-fourth part of the population, furnished a seventh part of the criminals; or *twelve times* as many as they would have done, had the morals of the Romanist part of the population been as good as those of the Protestant part. In Ireland, in the year 1851, in the six Protestant counties of the north, Antrim, Down, Londonderry, Tyrone, Fermanagh, and Armagh, with a population of 1,700,000, the number convicted of crimes was 2038; or eighty-six *less* than were convicted in the single and thoroughly Popish county of Tipperary with a population less than one fourth as numerous.

By the last census of the United States, the whole population was returned at almost twenty millions, (19,984,347.) Of these, 2,216,828 were foreign-born. The number of criminals in confinement at that time was about twenty-seven thousand, of whom more than half, or fourteen thousand, were foreigners. Hence the latter furnished about *ten times* as many criminals as they would have done, if the standard of morality had been as high among them as it was among the natives. By the prison-statistics of the four cities of New-York,

Albany, Buffalo, and Brooklyn, in 1853, it was found, that out of 5256 criminals, 4005 were foreigners, and of these last 2690 were of Irish birth. A very striking case is afforded by the returns made last year by the City Marshal of Jersey City, who states the whole number who have been committed to the city-prison from the beginning as four thousand and one hundred, (4100;) of whom only *seventy-five* were natives. Of the rest, three thousand five hundred were from Ireland, the other foreigners being but five hundred and twenty-five.*

Now the religious connections of all this population are not given. But as the whole number of Romanists in this country, according to their own statements, say three millions, does not very greatly exceed the number of foreigners here, and as it is known that the vast majority of immigrants who land on our shores is Popish, especially of those from Ireland, the inference is irresistible as to the vastly inferior morality of the Romanists.

But our labor in this inquiry, is greatly lessened by the investigations of the Rev. H. Seymour. This gentleman was a clergyman of the Church of England. Stumbling into Puseyism, "that *cross-road* to Rome," he went over to that "seat of Satan." Visiting Rome itself, where he, in his sincerity and exalted fervor, expected to find the very air fragrant with the odor of sanctity, he found the atmosphere redolent of corruption, heavy and dank with the foul stench of Papal pollution. Shocked and astonished, he reviewed his religious convictions, and, as the result, went penitently back to the Church he had forsaken. Moved by what he had felt of the effect of this practical argument upon his own mind, he busied himself in collecting the authentic criminal statistics of various European countries, confining himself to offenses against the Sixth and Seventh Commandments, or offenses against life and chastity. From an able review of this pamphlet in the "Bulwark," we give the following condensed summary :

1. As to Murder.—From tables laid before Parliament, and published by order of the House, in 1852, it appears that the total number of *commitments* for murder in England and Wales, for the ten years ending 1851, was 718, which gives an average of less than 72 for each year—not four to each million of the population.

* The Master of the Almshouse in the same city reported that, last year, 242 were admitted; of whom but *twelve* were Natives, 2 Scotch, 3 German, 4 English, and 221 Irish! Of nearly 500 families of out-door poor relieved, only *six* were American. Thus, but for the foreign population, the city might almost dispense with almshouse and prison both.

Again, from a return laid on the table of the House of Commons, it appears that from July, 1836, to April, 1839, the total number of committals for murder in Ireland was 645—being a yearly average of 235, or THIRTY-THREE murders to each million! And it is a remarkable fact, that within the last ten years, *just since* the relative proportions of the Protestant and Popish populations of Ireland have begun to change in favor of the former, Ireland's moral condition has been getting *so much better* that, according to another return laid before Parliament in 1851, the annual average of committals for murder in the previous seven years was only 130, or about NINETEEN to each million!

Again, from the last returns laid before the King of Belgium, by the Minister of Justice, and published in 1852, it appears that the yearly average of murders in that country is 84, which gives EIGHTEEN murders to the million, or *four and a half* times more than in England.

Again, from the "*Compte general de l'administration de la justice criminelle en France, 1851*," presented by command to the Emperor by the Minister of Justice, and printed in 1853, and also from the "*Statistique morale de la France*," by M. Guerry, himself a member of the Church of Rome, which has been approved and adopted by the Royal Academy of Sciences in Paris, we find that the annual average of committals for murder in France is about 1089, which gives THIRTY-ONE murders to each million, or *seven and a half* times more than in England.

Again, the criminal statistics of Austria are most carefully kept by an "Imperial commission for statistics." From the latest of these, published last year, in two volumes, and entitled, "*Die Statistik des Oesterreichischen Kaiserstaates*," we find that the yearly average of murders in Austria, one of the most intensely Popish countries in Europe, is 1325, being THIRTY-SIX murders to each million, or *nine* times more than in England!

Farther, the governmental returns of crimes in Bavaria, which are also regularly published, and the latest of which are entitled, "*Beitrage zur Statistik des Konigreichs Bayern, von Hermann, Munchen, 1853*," shows that the yearly average of murders in that country is 311, which, when compared with the amount of the population, that by the census of 1849 was 4,520,751, gives about SIXTY-EIGHT murders to each million!! or seventeen times more than in England.

It appears that there are no official or governmental returns from Spain or Portugal; therefore Mr. Seymour, whose figures are drawn exclusively from such sources, is obliged to pass them by. But in order to give some proximate idea of the state of crime in that peninsula, he quotes, in passing, a French authority, who states that in Spain the murders and attempts at murder amount, on the yearly average, to about 250 to each million of the population!

And now as to the Italian States. The first of these is Sardinia, which is at present so distinguished above all the rest for its progress in free institu-

tions. And it appears by the returns of crime given from the police in Alfieri, and cited by him in Mittermaier, that in that kingdom the yearly average of murders is 101. So that the moment we come to a Popish country in which the struggles of the people have somewhat relaxed the Papal yoke, the proportion of murders instantly drops down to twenty in the million. The next Italian province is the Two Lombardies, where the Pope is still supreme, and accordingly the proportion of crime instantly rises again; for by the returns of Mittermaier, the yearly average of murders in the Lombardies is 225, or about forty-five to each million of the population! Next in order is bigoted Tuscany, in which, according to the same authority, the returns of all crimes for the nine years ending 1838, give 84 murders on the yearly average, making fifty murders to each million, or *twelve and a half* times more than in England! In Sicily again, the returns for several years, as given in Mittermaier, make the annual average of murders 174, which gives about ninety to each million, or *twenty-two and a half* times more than in England.

And now as to the Papal States. The Pontifical government, naturally anxious to enshroud in darkness the dreadful state of the country, have taken care to publish no official returns of crime. But, happily for our subject, from the statistical information which Dr. Bowring procured some time since, by order of the British government, for commercial purposes, and which has been printed by order of Parliament, the annual average of murders in the Papal States can be safely reckoned at 339, which, as the population is only 2,908,115, gives above one hundred and thirteen to each million of the population, or *twenty-eight* times more than in England! But it seems that Popery owns a more fearful Aeldama than this. For in the neighboring kingdom of Naples, which is, if possible, more Popish than the Papal States themselves, and in which, in 1848, the Pope took refuge when flying from his own subjects, the criminal calendar of one year, as given in Mittermaier—and that the year 1832, long before the scenes of the last revolution—contains the awful number of 1045 murders; which, as the population was then little over 5,000,000, makes one hundred and seventy-four murders to the million, or *forty-three and a half* times more than in heretic England! While in the whole of Italy, where the Church of Rome is supreme, and where neither Bible nor heretic is tolerated, we gather from the same authorities that the yearly average of murders is 1968! We ask Dr. Wiseman if he can find any thing to equal this among the Mohawks, the Cherokees, or the Caffres; and this is the land in which there are upwards of 120,000 priests and monks and nuns! And yet there are still found Popish priests and newspaper-editors who have the ignorance, or the audacity, or both, to raise the question of the comparative morality of Protestant and Popish countries.

For the sake of greater distinctness, we now present our readers with a tabular statement of the foregoing most valuable statistics:

Place.	Population.	Average number of murders in a year.	Period for which average struck.	Proportion to each million of population.
England and Wales.	Census '51, 17,927,609	72	The 10 years ending 1851.	Four.
Ireland before famine.		235	From July, '36, till April, 1839.	Thirty-three.
Ireland since famine.	Census '51, 6,515,794	180	For 7 years ending 1851.	Nineteen.
Belgium.	4,337,673 (Census '46.)	34	A period of 10 years.	Eighteen.
France.	35,400,486 (Census '46.)	1039	11 years, namely, the 10 years ending 1853, and the year 1851.	Thirty-one.
Austria.	26,514,466	1325	20 years.	Thirty-six.
Bavaria.	4,520,751 (Census '49.)	311	5 years.	Sixty-eight.
Sardinia.	4,916,084	101	7 years before late Revolution.	Twenty.
Lombardy.	5,047,472	225	2 years.	Forty-five.
Tuscany.	1,489,000 (Census '41.)	84	9 years.	Fifty-six.
Sicily.	1,936,033 (Census '34.)	174	Several years.	Ninety.
Naples.	6,066,900	1045	1 year, 1832.	One hundred and seventy-four.
Papal States.	2,908,115 (Census '46.)	339	1 year.	One hundred and thirteen.

Who is not struck with horror at this comparative disregard of human life in lands which are, and ever have been, under Popish teaching and control? Popery is as she was in the days when she wielded against the Reformers the potent weapons of the torch and the sword, as if they were diseased limbs for which no remedy was left but the knife and cautery. Cruel and murderous as ever, she still paints her own portraiture in blood, though now it is mostly the blood of her own hapless children.

We proceed with the second branch of Mr. Seymour's investigation, availing ourselves of the same condensation of his statements:

2. As to *breaches of the Seventh Commandment*.—Mr. Seymour takes first a few of the great capitals, commencing with London. The Registrar General's returns to Parliament of the number of births in England and Wales for 1851, gives 78,300 for the London division, which contains a population of 2,362,236. Of this number 75,097 were legitimate, and 3303 illegitimate, which shows that only *four* per cent of the births in that great metropolis of the world are illegitimate; and the returns for the previous year give the same proportion.

Now, in Paris, twenty years ago, according to M. Guerry, in the *Statistique Morale*, the proportion of illegitimate to legitimate births was 1 to 177-100; and the Prefect's returns for 1850, published by the *Bureau des Longitudes*, give the total number of births in Paris for that year as 29,628, of which 19,921 were legitimate, and 9707 were illegitimate. In other words, in the capital of France, twenty years ago, 35 per cent, or more than *one third* of the native population were bastards!

Turning next to Belgium, the constant boast of Popery: The government returns for 1850 give the total number of births in BRUSSELS at 5281, of which the legitimate were 3448, and the illegitimate 1833, making the illegitimate births about 35 per cent, or nearly *one third* of the whole! Yet, even this deplorable state of things is better than the condition of Popish MUNICH, the capital of Bavaria. By the returns for the year 1851, the total number of births in that city was 3464, and of those 1762 were legitimate, and 1702 illegitimate! In other words, *forty-eight* per cent, or near one half of the population are illegitimate!

Turning next to VIENNA, we find from the statistical tables prepared by the Imperial commission, and published there in 1852, that the total number of births in that city in 1849 was 19,241, of which 8881 were legitimate, and 10,360, or considerably OVER ONE HALF, were illegitimate: and, from the same tables, it appears that the average yearly proportion of illegitimate to legitimate was, from 1830 to 1838, 44 per cent; from 1839 to 1847, 48 per cent; and from 1848 to 1851, FIFTY-ONE per cent. In other words, in one of the most Popish capitals in Europe, we see bastardy steadily increasing for twenty-one years, until more than ONE HALF of the births are illegitimate!!! Does the reader exclaim: Can this have any parallel in the civilized world? Yes, it HAS a parallel—aye, and is far outdone in another European capital—and that is the *holy city of Rome*. We have found that the Pope and his Cardinals have taken good care to publish no criminal returns of their country. But from the Italian statistics collected by Mittermaier, it appears that the yearly average of foundlings exposed in the city of Rome is 3160, while the annual average of its births is 4373!!! This is a city containing, exclusive of priests, monks, and nuns, about 130,000 souls. And it is stated in Dr. Bowring's Report, that 73 per cent of these wretched foundlings die in the Roman foundling establishments. One may well question if Sodom and Gomorrah ever exceeded this. And

yet this is the *city of the Church*, containing in 1852 a Pope, many Cardinals, twenty-nine bishops, 1280 priests, 2092 monks, 1698 nuns, besides numbers of ecclesiastical pupils!! Nearly three fourths, or about SEVENTY-THREE per cent of all the children born at Rome are *foundlings*, while in Protestant London the number of illegitimate births is only FOUR per cent!!!

The foregoing statistics are arranged in the following table :

Place.	Year.	Number of births in the year.	Number of legitimate births.	Number of illegitimate births.	Proportion of illegitimate.
London.	1851	78,300	75,097	3,203	Four per cent.
Paris.	1850	29,628	19,921	9,707	Thirty-three per cent, or one third.
Brussels.	1850	5,281	3,448	1,833	Thirty-five per cent, or more than one third.
Munich.	1851	8,464	1,762	1,702	Forty-eight per cent, or nearly one half.
Vienna.	1841	16,682	8,941	7,741	Nearly one half.
	1849	19,241	8,881	10,360	Upwards of one half.
Rome.		4,373	Number of foundlings exposed in one year, 3,160.		Proportion of foundlings to births, seventy-three per cent, or nearly three fourths.

Mr. Seymour, having thus contrasted the moral results of Protestantism and Popery respectively in the great *capitals* of Europe, proceeds to exhibit a similar contrast between *ten* of the principal cities of Protestant England and as many of Popish Austria; and shows that in the former the average of births out of wedlock is *six* in every hundred, which is sad enough to tell; while in the latter, it is *forty-two*, or seven times as bad as in the English towns. Mr. Seymour then institutes similar comparisons between other countries, with the like disadvantageous results as to the immorality of the Romish religionists. But we are disposed to shorten these painful details, which only show too plainly how well Rome has earned her Apocalyptic title: "*Babylon the Great, THE MOTHER OF HARLOTS, and abominations of the earth!*"

Having exhausted the space we can allot to the subject in the present number of this Magazine, we close our array of facts, as to Popery and pravity, omitting a mass of others we had intended to bring in. Where the proofs are so conclusive, a needless accumulation of them is worse than superfluous. Here we rest this branch

of the subject, reserving for another occasion the presentation of the *causes* of the degraded state of morals in Popedom. These, we think, can be set in a clear light, and distinctly traced to the *moral theology* of the false Church of Rome.

POPERY AND ITS PRACTICES.

THE *Univers*, the ultramontane organ at Paris, giving an account of a late tumult at Rome, draws our attention to a popular vice, generally reprobated in these times, but which seems to have found a shelter in the bosom of unerring and infallible Popery, to wit, lottery-gambling. The Pope's government authorizes these *tombolos*, has them managed by dignitaries of the Church, and pockets the infamous profits. At one of these lotteries in Rome, not long since, presided over by the Cardinal Borromeo, assisted by many other cardinals and bishops, the crowd was so great and so keenly excited, that, in consequence of a false alarm, serious accidents took place, and the wildest commotion prevailed. These ecclesiastical lotteries cause the utter ruin of thousands, and are, as this vice is everywhere, a fruitful source of misery and crime. Thus the Holy Father speculates most profitably upon the sins of his devout children, whether by way of lottery or purgatory.

It is stated in the *Ere Nouvelle*, that it is customary to invite the whole bar of Montreal, numbering some two hundred and fifty members, to attend the procession of *Fete Dieu*, (Corpus Christi,) in costume. But this year, only twenty-three lawyers' gowns were seen in church. It is said also, that most of these are briefless barristers, who resort to this mode of advertising for clients; and have to borrow for the chance, the robes of their more thriving brethren.

Bishop Spalding, of Kentucky, in a recent historical lecture at Cincinnati, tried to make it out, that Popery, in all ages, had been favorable to national freedom and popular rights. He set forth that all the grand principles of constitutional liberty, trial by jury, habeas corpus, no taxation without representation, were decreed by an assembly of Catholic barons three hundred years before the

Reformation. Aye! but the wily Bishop carefully forgot to add, that this Magna Charta, wrung by the British barons from King John of England, *was annulled by the Pope of Rome!*

In allusion, as we suppose, to a rumor that the King of Sardinia was negotiating for a marriage with the Princess Mary of Cambridge, the *Armoria*, a priestly mouth-piece at Turin, publishes a serious warning against Protestant alliances. The writer, as he thinks, shows quite clearly, that the death of the late Duke of Orleans, and the subsequent loss of the French throne to that branch of the Bourbons, was owing to his having married a Protestant princess.

No marvel that the Pope and all his members dislike a Book, which represents the Man of Sin as enjoining idolatry, forbidding to marry, and commending to abstain from meats which God has made; a Book which says of images, "Thou shalt not worship them!" of unknown tongues in religious services, "Thou shalt not use them!" of the sacramental cup, "Drink ye all of it!" of the Holy Virgin, "Woman what have I to do with thee?" and of marriage, "It is honorable in *all*!"

Some zealous daughter of Rome has lately made a suggestion, that the entire city of Dublin should be sprinkled with holy-water, to counteract the influence of Gavazzi's next visit! We doubt whether this lustration will scare off the worthy *Padre*, for he is too well acquainted with the manufacture of the article to stand in awe of it. A friend of ours was once reproved by a Romanist lady for omitting to cross himself with the holy-water as he was entering a mass-house with her. Upon this he called her attention to some little "pollywogs" which were disporting themselves in the sacred element, and quite disconcerted her by asking if these were holy too! Blessings on the holy pollywogs!

A correspondent of the *Christian Advocate* says, that the liberal party in Belgium is very much opposed to all this parade about the Virgin Mary, and is bitter against the Jesuits. There is a continual warfare going on between the two parties. The liberals also oppose the accumulation of Church-property. One "good Catholic" said, that a Jesuit was worse than a murderer, as he always worked in darkness and treachery, and even mangled his victim after he was killed. Belgium is a rich field for the right kind of Christian work.

Dr. Wiseman's weekly organ and the *Dublin Review* have both adopted the course of ignoring the rank, style, and titles of the Archbishop of Canterbury, who is legally the first peer of the realm. They simply call him Dr. Sumner. This seems to be consistent, as they deny that he is what he claims to be. We submit that it will be equally consistent for all honest Protestants, who regard the Popish ecclesiastics as wolves rather than pastors of the flock of God, to withhold from them their high-sounding titles, and to talk only of Dr. Wiseman, Mr. John Hughes, and so forth.

The commune of San Quisino, in Piedmont, has just devoted itself to the Holy Virgin, by a legal conveyance in good and due form, in the presence of a notary-public and other legal witnesses. It is to be feared that the poor people have been "sold."

There is a General Verge in the French army at Sebastopol, whose wife wrote to him, entreating him to make a vow to the Virgin. He received the letter just as he was about to lead his brigade to the assault of the Mamelon. So he vowed on the spot, that if he were not knocked on the head that day he would openly acknowledge the dogma of the Immaculate Conception. The point being thus settled by this "wager of battle," he has fulfilled his vow by publishing a *sonnet* to our Lady! Very French that!

It is stated that in the French churches Mariolatry is gaining very fast on the worship of Christ. For that whereas formerly the images of the Virgin used to hold in their arms the infant Jesus, who was thereby somewhat associated with her in worship, she is now exhibited without him. He has quite yielded the place to her, so that the little doll is almost forgotten in the deference paid to the big doll.

An old soldier, named Rasez, advertises in the French papers that, "for a consideration," he will make pilgrimages for the benefit of those who have not time, strength, or inclination to perform those pious acts for themselves. This going on pilgrimage by proxy, or hired substitute, is one of the many Popish modes of purchasing merit with money. This goes beyond the old Yankee farmer, who made it a rule always to go to church on Sunday, or else send a hand!

In Lower Brittany there is a very badly-carved stick of wood,

about two feet long, called St. Servais. This piece of lumber is annually carried in procession through the neighboring villages, the superstitious populace believing that they shall thus obtain more abundant harvests. Hence there are great disputes as to which villages shall have the preference in the visits of the saintly stock, the disputes being commonly settled by club-law. This year the conflict was more than usually bloody. Three gendarmes and several soldiers were wounded in trying to restore peace; one pilgrim was killed and several have been committed to prison. What sort of religion is this? A wooden devotion to a wooden idol!

PREACHING THE WORD.

Not long since, we listened to a sermon pronounced before an ecclesiastical body, by a very distinguished gentleman, who is at the head of a most important institution. It was an excellent discourse in its way, wise and weighty, strong and solid, eloquent and scholarly, and on a subject appropriate to the occasion.

It had one peculiarity about it, considered as a Christian discourse. It savored little of the Holy Scriptures, though its teachings were entirely Scriptural. The sermon, as usual, began with a text, and a good one, and one suited to the subject of discourse. But after the first formal citation, the text was not repeated, nor once referred to, either in a way of explication or application.

Nor was this all. Through the whole discourse, and it was quite extended, there was but one other passage quoted from the Bible, and that not correctly given, and not bearing directly on the subject, but serving rhetorically to round a period.

Since hearing this production, we have often reflected upon the apparent neglect of the Bible in it,—not because it was singular,—but, alas! for the opposite reason, because it is only too common. Surely nothing can be more inconsistent with Protestantism, whose boast is,—and it has nothing else to boast of,—that “the Bible is its religion.” The true business of its ministers is to preach, not traditions and commandments of men, not scientific or philosophical lectures, not moral or historical disquisitions, not literary or poetical essays, *but the revealed truth of God*. Without the Bible, Protestant-

ism, as professed in the churches of the Reformation, is a non-entity. The grand commission of Christ's ambassadors is, **PREACH THE WORD.**

A nobler or most useful commission than this there can not be. It is next to inspiration, and but little short of it. He who fulfills it is a mouth-piece for God, an oracle of heaven. This is the preaching which has the sublimest character, the most rousing eloquence, the most melting pathos, the most of stimulating force to move the soul to action, and nerve the whole man for his highest and holiest deeds.

It is true, the substance of the sentiments uttered in the word of God may be given in other terms, and without the use of a single Bible-phrase. But can it be given so surely, so safely, so powerfully, as in the free use of words which the Holy Ghost speaketh? Can we improve upon the divine methods of expressing divine truths? Can we frame a better Bible than God has made? It is for the preacher to furnish varied and interesting illustrations, with personal and practical applications, of Scriptural doctrines and duties. But can he do this so effectually, with such manifestly legatine authority as a message-bearer from God with such a grasp upon the intellect, conscience, sensibility, and will of his hearers, as when he freely refers to his "letters of instructions," and appeals distinctly to those documents divine from which both his teaching and his right to teach are drawn? Let Protestant preachers be Bible-preachers. If they will stand by the Bible, the Bible will stand by them. And the Church of the faithful will stand by them, too; for Christ's sheep know his voice best in the familiar terms of his own most precious word. The grateful experience of the Church has taught her, that, as Luther said, "Where the word flourishes, there flourisheth the Church."

A BIG REWARD FOR A SMALL KINDNESS.

A gentleman about going on board of one of the Brooklyn ferry-boats, some years ago, was asked by a small newsboy, in very earnest tones, to buy a paper. The paper was one that the gentleman did not like, and he declined to take it. The lad spoke again very importunately: "Do buy the paper, sir; it is the last I have; do take it, sir!" Moved by the entreaty, and the apparently extreme poverty of the child, the paper was accepted, and a sixpence given for it. The boy began to get out his pence to make the change;

but the purchaser kindly said: "Keep it, my lad; you need it more than I do." The boy, surprised, paused a moment, and eagerly seized the gentleman's hand, and kissed it. Affected by this impulsive token of gratitude, which seemed to indicate unusual poverty and need of relief, the gentleman gave the boy another piece of silver; and before any thing more could be said or done, hurried into the boat, with that pleasant feeling about the tip of his heart, which usually results from having given a gleam of cheerfulness to one in a dark and desolate plight.

But the gentleman's next thought was not one of self-satisfaction. He felt that he ought to have inquired into the case, and perhaps he might have found it his duty to attempt something more for the benefit of that forlorn thing whose lively gratitude for such slight relief had touched his feelings. He resolved to keep a look-out for that newsboy, when he should pass the ferry again. He often afterwards looked for the lad, but never saw him more.

Seated in the cabin, he glanced his eye over the newspaper; when, to his extreme surprise, he saw an advertisement, that the house he lived in, and of which he supposed himself the undisputed owner, *was to be sold that very day*, under foreclosure of mortgage to an insurance company. He was now thoroughly aroused, and attending at once to the business, found that this unpleasant affair was owing in part to a mistake made by the lawyer whom he had employed to search the title before purchasing, and partly to an error made by the company. With little difficulty he succeeded in preventing the sale; and escaped a great deal of trouble and perhaps vexatious litigation; and all this in consequence of buying a penny paper as an act of charity.

He saw, as all may see, the hand of Divine Providence in this thing. He felt that he had received a large over-payment for a little act of kindness. He resolved, that, in future, he would be more systematic in works of charity, and endeavor to practise them on impulse and principle both. That resolve, we trust, he has kept with a good degree of Christian fidelity.

C O R N E R E D .

WE translate the following, from the report of a Missionary among the German Catholics of New-York:

In the afternoon I visited eight families in the same street where I was in the morning; but took no fish in the Gospel-net. Only in

one house, I had an opportunity to begin a conversation. Seeing an image of Mary, adorned with artificial flowers, I asked whether it had been purchased in America.

"No, in Europe," was the answer of a mother, playing with her children.

"And did you bring no other images from across the sea; for instance, some to illustrate the history of Jesus?"

"No," she replied; "I had a peculiar confidence in Mary, the Mother of God. I knew that she was our special advocate. I greatly dreaded the sea-voyage; and so I took her with me, that I might have her to pray to on the perilous passage. And I had a fine sail to America, without ever suffering from sea-sickness. This I ascribe to her."

"But does Mary know when people pray to her? and what they pray about? Is she omniscient?"

"She is not omniscient," was the answer; "God only knows all things."

"How then is she aware of the innumerable prayers that are offered to her?"

"She is full of grace," were the woman's words; "and God makes known to her the prayers we utter."

"Ah! dear madam, I can not think that it is as you say. I do feel that your opinion dishonors our only Lord God. *For you make the great God to be only a mediator between the sinner and the virgin!* What can you say to this? To be sure, a man who has a favor to ask of another would be glad to have the intercession of that man's mother. But what if the man can hear very well, while the mother is deaf? How is the petitioner to gain his wish? Shall he tell it to the person who can hear, so that he may make his deaf mother understand it, and then invite her to intercede with him? Would this be a reasonable procedure? Beware, then, dear madam, of committing the absurdity of seeking the mediation of a mother of God who can not herself tell when you appeal to her for her aid."

Here the woman lost her patience; either because she saw her error, or because her house-maid, who was within hearing, could not keep from laughing. "Sir," she sharply exclaimed, "give me no trouble about my religion!" She spoke in a tone of vexation, and would converse no further at that time. I was contented with having dropped the seed. Time will show whether it fell upon a rock or on fruitful ground. So I left her with an assurance of my good wishes.

HOME FIELD.

THE following extracts from the reports of our Missionaries show the nature of the work they perform, and that their labors are not in vain in the Lord. We trust that the churches will not forget to pray for them, that they may be sustained and become increasingly useful. The Rev. Mr. Hoff, who is stationed in Detroit, Mich., says:

"The prospect of the Missionary work here becomes more and more interesting. The Lord seems about to give us a revival among the Canadians. He has much refreshed us by the bestowment of his grace in some few cases. The two recent converts, who were Romanists, and of whom I wrote in my last report, give us much satisfaction by their zeal and devotedness in the Christian life. They are often much tried, but remain firm. In illustration of this, I give you the following incident in reference to one of them:

"When it was known that he was about to leave the Romish connection, some of his friends told him he must go to the priest and inform him of his purpose, and obtain information about his duty, etc., before he withdrew. To this he agreed, and went. But when the priest heard that he was lately in the habit of reading the Bible, he refused to talk with him. The young convert, however, insisted upon a conversation, saying: 'I want to know whether I am right or not in the new views I have gained from reading the Scriptures.' The priest then said to him: 'You can not be right, for you did not read it under the care of the Church; and further, you can not be right, because our doctrines are taken, not only from the Bible, but also from Councils.'

"'What Councils do you mean?' inquired the young convert. 'I mean,' said the priest, 'among others, the Council of Trent.' 'Well,' said the inquirer, 'it is the teaching of that Council, so at variance with the Bible, that led me to determine to leave the Roman Catholic connection.' The priest was surprised to hear a Canadian speak in this manner, and demanded what he had found in the teachings of that Council that would lead him to such resolutions. The young man proceeded to tell him several things, when the priest became exasperated, and violently broke up the interview, saying: 'You are damned by your Bible and Council reading.'

"This visit of the young man to the priest, and the manner in which it broke up, was soon known to many Canadians, and it is doing much good. Many have been much shaken by it in their faith in the Romish system, and

we can not but hope that God will overrule it for the advancement of his cause among the people.

"We have also many good things to say in regard to the other convert. He is a Frenchman by birth, is zealous and active in Christian duties, and through his agency we have now the pleasure of seeing a number of his family relatives attending our religious meetings, and manifesting a deep interest in them.

"The time is now come to have a Sabbath-school in the French language, both for adults and children, and for that purpose I have applied for and obtained the use of a public school-room in the city. I have also been much occupied in trying to obtain a house of worship in a more convenient place than we now occupy.

"In regard to my labors among the Germans in Detroit, I may say, I have some encouragement. There are several families which it gives me great pleasure to visit. I lately found another family (Roman Catholics) to whom I sold a copy of the Bible. The husband and wife read it with much pleasure, and I hope they will soon find in it the blessed Saviour.

"Our Bible-class in the German language becomes more and more interesting. Yesterday evening I had one of the best of these meetings; not on account of the great number, for there were only about *fourteen* persons present, but because of the serious attention of every hearer, and the active part that many took in the common edification."

Since the foregoing was written we have received another interesting letter from Mr. Hoff, from which we learn that a more commodious house for public worship than the French and Germans now have is greatly needed. They did not succeed in obtaining the house they recently had in view, and the work of evangelization among the people, for whose benefit the Missionary labors, is consequently somewhat retarded. He is, however, not discouraged. He is kindly received in most of the families he visits, whether French or German, and with the aid of American friends there, hopes eventually to collect a congregation that will be able to sustain itself.

From the city of Cincinnati, Ohio, the Rev. Mr. Winnes, who labors among the Germans, writes:

"I have found during the past month much resistance to the truth; but notwithstanding, I have had great happiness in my visits, especially among Roman Catholics. In several instances I have seen the truth triumph over the dark and gloomy doctrines of the Romish Church; and I have found many who have closed their whole hearts against the Bible, just because of the lives and teachings of her priests. And some whom I know, I think are

so infatuated, that they would lay down their heads under the axe, and die for the doctrines of the Papacy, rather than abandon them.

"In some of the families which I visited I was received kindly. In others I was treated very rudely, and ordered 'out of doors.' In all these cases of violence the Lord's hand has covered my head, and I have suffered no harm. I have realized the fulfillment of his promise to be with his ministering servants.

"My preaching services and Sabbath-schools are continued without any change.

"The Sabbath-school held in the engine-house, now consists of about *one hundred* children. Last Sabbath morning we had ninety-seven children, and the Sunday before, ninety-three in attendance.

"The Sabbath-school in Clinton street has about *fifty* children in attendance every Sabbath.

"I have preached occasionally in the prison and in the city hospital.

"During the month I have made 265 family visits for religious purposes. I have distributed 280 tracts and 14 New Testaments to Roman Catholic families, and 2 Testaments to Protestants. I have also distributed 15 religious little books."

Mr. Winnes has recently formally organized his congregation of Germans in Cincinnati, and the prospects of usefulness there are daily becoming more bright and encouraging. It is now but about a year since he was introduced to that field, and the Sunday-schools and congregation with which he is connected are the fruit of his own labor, under the direction of the Board and of the "Local Committee" resident in that city. Such results should animate the friends of the cause, and lead to vigorous efforts to multiply our Missions, till all the deluded Papists of our land, of every tongue, are adequately supplied with evangelical teachers.

Mr. J. Murphey, who is stationed at Dubuque, Iowa, to labor among the Irish Romanists, and to sell the Society's books in that city and vicinity, has prosecuted his labors, as the state of his health would allow. The field which he occupies is one of great interest. The Papal influence within it, is very considerable, and there are many obstacles there to hinder the progress of his work. He says:

"I felt sorry that I could not be present at the Anniversary of the Society, as I have always been, since I came to the country, till this season.

"I have seen some ministers and got a list of churches, which I would have visited before now, but I took sick, and am not well yet. My health is often very poor. Besides travelling to sell the books of the Society, I have held 150 conversations with Roman Catholics, and distributed a goodly number of tracts this month.

"Many of the Catholics call me into the shops where they work, or invite me into their houses to speak with them on the subject of my mission. But in some parts I meet strong opposition from the political party that is opposed to the 'Know-Nothings.' That party, and the Catholics connected with them, think that 'Anti-Popery' means 'Know-Nothingism,' and in order to be consistent they must be in some degree 'Pro-Popery,' as well as 'Anti-Know-Nothing.'

"Money was collected in one place as I have learned, to purchase one of our Sunday-School Libraries, but objections were raised of the above-named nature. I must go there and explain the matter and set the good people right in respect to it."

The object of the American and Foreign Christian Union, in the language of its Constitution is, "to diffuse and promote the principles of Religious Liberty, and a pure and Evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists."

This is sufficiently plain, and it places the institution and its ends, entirely beyond the pale of political communions. It exists and operates for the accomplishment *not* of political but of great *moral and religious* purposes, worthy of the countenance and cordial support of every American citizen, of every name, and of every shade of political faith. And it is to be regretted that any, especially of American birth, through ignorance, misapprehension, or any other cause, should so under-value the blessings of Religious Liberty, and an Evangelical Christianity, as to be found under any pretext embarrassing or hindering their universal diffusion.

The Society, we repeat it, takes no part in political matters, but gives itself entirely to its constitutional and appropriate work. In doing this, it indeed seeks to enlighten and to secure the spiritual welfare of Romanists, who by the system of religion under which they have been reared, especially those of foreign birth, are deprived of the use of the Holy Scriptures, and are otherwise oppressed. And it seeks in a Christian spirit to give them the Gospel, to which, under God, the prosperity and happiness of our nation are chiefly to be attributed.

Reflection upon these facts, and knowledge of these objects of the Society, we are persuaded, will commend our operations to the hearty approval of all philanthropists, patriots, and Christians. And we do protest against being mixed up with any of the political parties of the nation, and thus placed in a false position, and consequently hindered in our work.

We trust that our Missionary, whose report has rendered the above

paragraphs necessary, will be able to place the Society in its proper position in the minds of the people within the sphere of his labors. In a note just received from him, he says :

"I have reason to hope that I will sell many libraries in this vicinity. Several Sabbath-School Superintendents and Ministers have engaged to aid me in the work of getting them into their schools. Since I last wrote, I have visited *one hundred* Roman Catholic families for the purpose of religious conversation, and the distribution of tracts and books in the English and German languages. I have visited Galena, Hazel Green, and some other places, with usual success, but nothing demanding special attention in reference to the Romanists."

Other reports from other stations will appear in our next number.

FOREIGN FIELD

HAITI.

OUR active Missionary by our last advices, had not yet made his expected removal from Don-don to Cape Haïtien, though all his arrangements for that measure are completed, and it will shortly take place. He has good prospects of usefulness there, and hopes for the best results. During the delay, he seems to have suffered no further from those who had stretched forth their hands to vex him. Meanwhile the Baron and his wife, who had been foremost in their opposition and wickedness, appear to be converted, and happy consequences seem likely to ensue in their vicinity.

FRANCE.

The twenty-second annual meeting of the Evangelical Society of France was held on the 18th of April. From the printed report, just received, we learn many interesting details. The chair was taken by the Rev. Louis Bridel, so well known and esteemed by many in the United States. In the course of a fine introductory address, he said, that, in France, among a nation that styles itself Christian, we may say without any exaggeration, Christianity is that which is most alien from the minds and hearts of the people. It is hard to realize the gross ignorance of the people concerning that

work of salvation which Jesus Christ came to accomplish. There are in France numberless places, where you could not find one person able to answer in a Christian manner the question, "What must I do to be saved?" The priests—what did they do to stem the spread of materialism and indifference? They got up the decree that the Virgin was immaculately conceived, to excite the superstition of some and the scoffings of others! On the other hand, the agents commissioned by the Evangelical Society preach a Gospel which may be summed up in the following doctrines: The fall of man, his condemnation, justification by faith, regeneration, the necessity of sanctification;—in a word, salvation as a work of the grace and mercy of the Father, the Son, and the Holy Ghost. Old tenets! But they *have* life, and *give* life. All true Protestants, of every denomination, the world over, feel them and love them. In this they are as one man. Herein is the unity of the faith, and of the brethren, and of the work of God.

When Mr. Bridel had closed his animating remarks, the annual report was read by M. V. de Pressensé. Of this admirable document we must give a condensed account. It asserts, that never was the Bible so actively sold as last year, never was there such a demand for religious tracts, never were the consciences of all more responsive to the calls made in the name of God. War, disease, and worldly excitements engross the minds of the great mass of the people. It is only a small minority who evince truly religious wants, but they evince them from all quarters. The converts have remained true to their convictions, and have added some eloquent pages to the ecclesiastical history of our times. In five departments of France, their places of worship have been closed by the police, and their schools prohibited. Still the Society, which is supported by those Protestant churches which are independent of the State and its treasury, has succeeded in obtaining from the Emperor and his Minister of Public Instruction and Worship, an acknowledgment of their rights, though this acknowledgment has not yet been recognized in practice to the full extent.

Two members of the Evangelical Committee repaired to the Department of the Haute-Vienne, where the brethren had suffered the most. These gentlemen obtained the most gratifying testimony from the civil authorities of the Department, as to the excellence of the character of the Evangelists. At Villefavard, all the heads of families declared that they would never abandon the word of God. The same answer came from every quarter. It was resolved in

concert with all the independent churches in France, Baptist and Wesleyan, to address a joint memorial to the Emperor, soliciting him to interfere in behalf of their religious liberties. This movement was warmly seconded by the brethren of the State-paid Protestant churches of France, though no persecution of this kind had fallen upon them. In this matter, there was an extemporaneous "Christian Union," highly honorable to all the parties. They obtained very fair speeches in reply from his Napolconic Majesty, to the effect that he had perused their Memorial with interest and kindness, and that "his will was that every religion should enjoy such freedom as was consistent with public order." His Minister also conceded that permission was due to every meeting whose object is solely religious, on the conditions of procuring a license from the public authorities, of having a place of worship in a good state of solidity and salubrity, and of being always open to the inspection of the police.

While the chapels were closed, the brethren, in many places, met for worship out of doors, in secluded spots. Here they gladly worshipped Him whose temple is the universe, and praised him in a sanctuary no tyranny could shut up. As a sample of the spirit of these brethren, who have always, on principle, scrupulously refrained from being mixed up with political affairs, we give the following:

"The eagerness of our friends to attend the meetings, in spite of the mist, the rain, and the frost, is truly admirable. Last Sunday the meeting had been appointed at eight o'clock. At half past seven I went, with one friend, to the appointed place. The ground had been hardened by the frost. We were near the appointed place, and we saw no body coming. I said to my friend: 'Bad weather will probably keep our friends at home.' Yet, we went on, and we soon perceived through the brooms, a row of heads peeping above the wall of the meadow. The congregation were waiting for us. We put some of our friends on sentry, and we peacefully performed our worship. Never had I presided over so numerous a meeting. It is not the men only who brave the rigor of the season to hear the preaching of the Gospel, but also the women, girls, and children."

This state of things has now lasted for two years. It is, therefore, no momentary excitement produced by persecution; but a manifestation of steady perseverance under very great difficulties.

Many of the missionary stations have been much prospered. A few new churches have been organized. The mission-stations

in Paris have been quite successful, and are extending their operations and influence. The Christian schools have afforded particular encouragement, and the normal school for student-teachers has already been highly useful. The greater part of the scholars consider their calling as *a holy mission which they have to fulfill among children*, and in which much good may be done. They regard the school as the seed-plot of the Church. Feeling that a devout teacher can do much towards evangelizing the adults, they devote themselves to that self-denying agency.

The number of laborers, in different stages, sustained by the Evangelical Society is one hundred and two. The expenses for the year were nearly \$27,000. The receipts, of which about one tenth part was from the American and Foreign Christian Union, fell short of the expenditure; nearly \$2000. Would that we had the means of doing more for those excellent and faithful brethren.

GENEVA.

We have a recent communication from the Evangelical Society in this famous city. They express their thanks for the kindness with which their delegate, William Rey, Esq., has been received by us. He appears to be much pleased with the Christian friends he has found in this country. The Committee say: "We earnestly wish his mission" (which was to collect some extra assistance to relieve that Society from its debts) "may be successful; for, after having passed in France through a time of persecution, we have now, at least in the Department of Saone et Loire, greater liberty for evangelization since our Society is become known to the French government, than we ever had under Louis Philippe or the Republic. But *the want of funds* prevents us from availing ourselves of this liberty as we should wish to do."

We hope that our readers who have the means of supplying some part of this "want," will bear in mind this closing remark, of melancholy tone.

THE SAINT-TRAFFIC.

WHEN Pius IX. recently decreed that the Virgin Mary was conceived immaculate, the Queen of Spain, who is quite another sort of a woman, sent His Holiness a splendid crown, much costlier than her bankrupt treasury and credit could afford. The Pope returned the compliment by sending her the bones of St. Felix the Martyr.

The gift could not have cost him much, for old skeletons are abundant in the Catacombs of the Eternal City. But the value even of this donation has been reduced more than sixty *per cent*, by the discovery that there were already *two other veritable* skeletons of the same saint in "Catholic Spain"!

The *ultramontane*, alias thoroughly Popish journal, "La Speranza," gives the following explanation of this mystery: "When the piety of the faithful has recourse to His Holiness to solicit a holy body, it is the custom to gather up in the Catacombs the bones of martyrs of either sex, to make up a skeleton from them and to fasten it together in the natural shape by means of suitable ligatures. After this, the sovereign Pontiff gives it one of the generic names which are equally applicable to all the martyrs of the faith; as St. Fidelia, because all the saints have showed fidelity to their vocation; St. Victor, because all the saints have been victorious; St. Felix, because they have all been crowned with the halo of eternal felicity." A precious explanation this! and adapted, wherever known, to heighten the market-value of these rotten wares! This is equal to the story told by Martin Luther, of an impudent relic-monger at Rome, who sold to *five* different Germans as many legs of the ass's colt on which our Lord rode into Jerusalem. "And so," quoth the Reformer, "the Pope used to make ass-heads of us all."

This comical process of making up one composite Saint out of the scattered bones of several, and then dubbing it with a generic name, reminds us of the poor fellow who, in one of Addison's "Spectators," describes his dismay on seeing his "made-up" bride undress herself for the first time. First she pulled off her elegant head of hair, and hung it over the mirror. Then she picked out her teeth, all in one set, and placed them in a glass of water. Next she plucked out a glass-eye, and deposited it in another tumbler. From this, she proceeded to hang her hips over the back of a chair, and her breasts alongside of them. But when she unfastened her cork-leg, and made it stand up in a corner, the amazed bridegroom began to doubt whether any thing would be left that could be called a wife. Verily, it seems to us, that the Queen of Spain was grossly insulted, to have such an infelicitous Felix, so apocryphally constructed, sent as a requital for her gorgeous gift. This is surely one of the last tricks of the Romish trade. When we consider that these relies are supplied, in order that they may be made objects of religious faith and veneration by deluded worshippers, how can we repress our indignation at such diabolical imposture?

LEAKING OUT.

THE marshals are now taking a census of the State of New-York. The returns thus far indicate a very large increase in this city, a fair increase in the other commercial towns, and a considerable decrease in the agricultural population. Various explanations have been devised to account for this latter circumstance. The *Freeman's Journal*, after reciting these explanations, rejects them as insufficient, and offers to "put its finger" on the "disposing cause" of this undesirable change. And what is it? Why, as the *Journal* will have it, it is the "onerous taxation for the support of State Schools levied upon real estate." The intelligent farmers of New-York, it seems, are emigrating to the distant West to get rid of this burden! The absurdity of this reasoning is evident from the fact, that these migrating farmers go to new States where the same free-school system is ready to meet them; and also from the fact, that free schools enhance very greatly the value of real estate in their neighborhood. Destroy these schools, and the valuation of property around them would sink at once. All the families having children to educate would begin to move off till they could find free schools again, and the childless families left behind would not very greatly help to swell the next census. In this argument there is a *leaking out* of the bitter hatred borne by Dr. Hughes and his mess-mates against the free schools of our nation. Those schools have the Bible in them; and if not, at least raise up those who can and will read the Bible. And so they must be an abhorrence to anti-biblical Popes and their supporters.

THE PERSECUTED.

MUCH feeling has been excited, especially among British Christians, by the imprisonment of Domenico Cechetti, in Tuscany, for the sin of having a Bible and using it. When the Madiari were imprisoned there for similar transgressions of Popish law, their liberation was effected with extreme difficulty, and it was feared that this new prisoner of Jesus Christ might long be held in durance. But the energetic intervention, at the urgent instance of the Committee of the Protestant Alliance, of Lord Clarendon, one of the most laborious of British statesmen, has proved effectual, under God, to

the opening of the prison-doors. On the 10th of July, Cechetti's oldest son was notified that he might visit his father on the morrow, preparatory to his father's quitting the prison of Imbrogiana, and that larger prison, the Tuscan State; for he is released only on condition of expatriating himself. Surely it must be a sorer punishment to be compelled to live in such a country than to leave it. At the intercession of the British Envoy, the King of Sardinia has given Cechetti an employment in the Royal Tobacco Manufactory. The London *Christian Times* says: "There is reason to apprehend that an understanding is growing up in Southern Europe, that Protestants must not be killed, ought not to be imprisoned, but may be banished. They are like stray cattle, caught in trespass. They are not to be knocked on the head, but only driven off the ground; or, perhaps, the exact arrangement will be—first to impound them, and then give them up to any that are bold enough to come and claim them."

The cruel incarceration of Cechetti has brought to light another similar deed of darkness. It seems that another Italian, Eusebio Massei, has been impounded for the last nine months in the same prison of Imbrogiana, which bids fair to become as famous in the history of persecutions as the "Lollard's Tower" in London of old. Massei is a native of Pontedera, a journeyman baker, and father of a large family. He was formerly a dissolute man; but two years since, simply by the teaching of the Holy Spirit while reading the Bible, he became a new creature, and all around him were struck by the reformation in his conduct. In the beginning of last November, he was dragged before the Prefect of Police for the Department of Pisa, and *without being tried in open court, or confronted with any witnesses*, was condemned to a year's imprisonment. He was at once sent off, and with such stern secrecy, that his family have not dared to speak of his arrest and sentence, and have never since heard from him. His wife and seven children have meanwhile been cared for by his fellow-Protestants at Pontedera, whose existence was not known till Massei's confinement has revealed them. We know not what trials may be in store for them. Let us hope that the same powerful intercession which has opened the prison-doors to Cechetti may effect as much for his brother in bonds.

Forasmuch as the Constitution of the American and Foreign Christian Union obligates us "to diffuse and promote the Principles of Religious Liberty," as one of the grand objects of its organization, we feel compelled to protest, with all earnestness, against religious

intolerance wherever it exists, and is exerted under color of law. We consider intolerance as more odious and inexcusable, because more inconsistent, in Protestant than in Papal countries. We are indignant to learn that a law has been lately enacted in Sweden, inflicting a heavy fine, or four weeks' imprisonment upon bread and water, for the observance of the Lord's Supper, otherwise than in the parish church. Among other cases of gross violation of the rights of conscience, a colporteur has been condemned to fines amounting to one hundred rix dollars, *only* for reading the works of Luther in Lutheran Sweden!

A memorial has been addressed by the officers of the American and Foreign Christian Union to the President of the United States, praying him to cause the worthy Minister of the United States, who so creditably to himself, and honorably to this country, represents this nation at Constantinople, to urge upon the Turkish government the abrogation of the laws which make it a capital crime for a Mohammedan to embrace the Christian faith, and to grant entire religious liberty to all its subjects, without distinction.

ST. BARTHOLOMEW'S DAY.

THE Officers of the American and Foreign Christian Union have issued a circular to the Pastors of Churches which coöperate in our labors, calling their attention to the twenty-fourth of August, known in the calendar as St. Bartholomew's Day, and known in the history of Protestant sufferings and martyrdoms as the day when, in the year 1572, the Huguenots of France were abandoned to assassination and pillage, and the blood of more than seventy thousand human victims flowed to satiate the burning thirst of the Romish Moloch. The object of the Circular was to invite the Pastors to take occasion from the return of that day of tragical memories to preach in such a manner as to revive the true Protestant spirit, and to renew their exertions for the conversion of the Papal world to Christ and his Church. We trust that all have received this appeal in season; and that a great multitude has been rallied to a combined and strenuous effort to help onward the cause in which we are engaged. If any may have failed to enter upon the theme on the Sabbath nearest to that memorable day, we earnestly hope they will take it in hand at the earliest opportunity.

NOTICES OF BOOKS.

THE CONTROVERSY BETWEEN SENATOR BROOKS AND "† JOHN," growing out of the Church Property Bill. In our July number, we took occasion to comment with just severity upon the impudence and trickiness of Dr. Hughes, in publishing his "Brooksiana" as a full report of his controversy with the New-York Senator, *and omitting from it three of the most important letters of the latter*. All our readers ought to be furnished with a *complete* copy of this important correspondence, which is carefully edited by W. S. Tisdale, Esq., and published in an octavo pamphlet of 80 pages by De Witt & Davenport, of this city.

From Messrs. Carlton & Phillips, Publishers, 200 Mulberry street, New-York, we have received the following valuable works, all of them well got up:

1. THE TEMPORAL POWER OF THE POPE: containing the Speech of the Hon. Joseph R. Chandler, delivered in the House of Representatives of the United States, January 11, 1855. With Nine Letters, stating the prevailing Roman Catholic Theory in the language of Papal Writers, by John McClintock, D.D. Thanks to Professor McClintock for this admirable little book! We would warmly commend it to all who wish to find out, with little trouble and small cost, the *exact truth* in regard to this grave subject.

2. THE LIVES OF THE POPES, from A.D. 100 to A.D. 1853. A stout duodecimo, containing what was first published by the London Religious Tract Society in *four* small volumes. Excellent both for reading and reference. Full, condensed, accurate; a first-rate book for a family library.

3. THE GREEK AND EASTERN CHURCHES: Their History, Faith, and Worship. Revised by D. P. Kidder. Re-published from an English copy. Small and lively. Brim-full of information as to the religion of Russia and the East. Good for any library, whether the Clergyman's or the Sabbath-School's.

4. THE BRAND OF DOMINIC: or, Inquisition; at Rome "Supreme and Universal." By Rev. William H. Rule. The Author, we believe, is a Wesleyan Missionary, long stationed at Gibraltar. He has travelled much in Spain, where the "brand" of the red-hot Dominic had "burned in" as deep as anywhere. This duodecimo volume contains much new matter, cautiously compiled, and the authorities distinctly cited. It gives the history of the Inquisition as it was and is, showing that it belongs necessarily to the very life and spirit of the Romish Corporation, and must last while that lasts. It shows conclusively, *that the Inquisition now exists, and acts throughout Christendom, less repulsive, indeed, but not less effectively, than when it paraded its penitents, and openly burned its victims*.

5. THE YOUNG MAN ADVISED: or, Illustrations and Confirmations of some of the Chief Historical Facts of the Bible. By E. O. Haven, D.D. 12mo, pp. 329. This book is written expressly for the young skeptic, who is all afloat in his religious views; and it aims to help him "feel his feet" upon the solid bottom of Inspired Truth, where alone he can find rest and safety for the soul. Professor Haven, by this labor, has earned an enviable place among the benefactors of the young.

6. A MANUAL OF BIBLICAL LITERATURE. By W. P. Strickland, D.D. The subject is systematically treated, and in a manner suitable for popular use.

7. A HISTORY OF THE VAUDOIS CHURCH from its Origin, and of the Vaudois of Piedmont to the Present Day. By Antoine Monastier. Among all the themes of history, few are so interesting as this. The volume is among the best of good reading.

8. CHRIST AND CHRISTIANITY: A Vindication of the Divine Authority of the Christian Religion, grounded on the Historical Verity of the Life of Christ. By William Lindsay Alexander, D.D. A most conclusive confutation of all that mythic school of infidel theologues, of whom Strauss was the chief teacher. It demonstrates that their system is unscientific and unphilosophical.

9. PORTRAITURE OF THE NEW-TESTAMENT CHURCH-MEMBERS. By Charles Adams. A series of well-written reflections upon nearly two hundred brief Scripture phrases, each descriptive of some trait of Christian character.

THE BOOK OF POPEY. A Manual for Protestants; descriptive of the Origin, Progress, Doctrines, Rites, and Ceremonies of the Papal Church. By Ingram Cobbin. An English work, re-published by the Presbyterian Board of Publication. It is very small, but there is a great deal in it. It is full of the curiosities of the subject, and of explanations of Popish practices. It goes to show that Rome is always herself; and though that Jezebel sometimes washes her face, and puts on clean attire, she is at heart the same inveterate foe of Christ, his truth, and his people, as ever.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JULY TO THE 1st OF AUGUST, 1855.

MAINE.

Yarmouth. Cong. Ch., in part to make Rev. Chas. A. Aiken L. M.,	18 69	Medford. Mystic Ch., \$20.07; 2d Cong. Ch., to make George Pratt L. M., \$39.66,	59 73
Bangor. 1st Cong. Ch., \$43; Central Ch., \$44; Hammond st. Ch., \$50,	142 00	Marblehead. 1st Cong. Ch., to make Miss Elizabeth S. Homan L. M.,	128 65
Bucksport. Cong. Ch., Rev. Henry K. Craig, L. M.,	30 00	Great Barrington. Cong. Ch., in full to make Rev. Geo. Kerr L. M.,	29 00
Frankfort. Cong. Ch.,	14 00	West-Brookfield. Cong. Ch., balance,	75
Ellsworth. Cong. Ch.,	51 00		

RHODE-ISLAND.

Providence. High st. Cong. Ch., by S. H. Taber, Treasr.,	79 01
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CONNECTICUT.

Torrington. Cong. Ch., Rev. S. Fenn,	5 60
Farmington. 1st Cong. Ch., Rev. N. Porter, D.D., pastor,	34 52
Stamford. Henry Taff,	1 00

NEW-YORK.

Bovina. Jas. Douglass,	5 00
Flushing. 1st Cong. Ch.,	31 03
Astoria. Ref. D. Ch., Rev. Mr. Ten Eyck,	26 71
Newtown. Josiah Blackwell, to make Rev. Geo. A. Shelton, L. M.,	30 00
Rome. 1st Presb. Ch., to make the pastor, Rev. W. E. Knox, L. M., \$30.09; M. E. Ch., \$8.29,	33 38
Haverstraw. 1st Presb. Ch., Rev. Mr. Myers, \$24; 2d Central Presb. Ch., Rev. Mr. Freeman, \$19.62,	43 62
Middletown. Balance of collection in the 1st Presb. Ch., by the Rev. D. F. Wood,	5 00
Kingston. Henry H. Reynolds,	1 00
Lenox. In part,	3 63
Hannibal. In part to make S. W. Brewster L. M.,	19 72
Sherburne. To make Rev. A. McDougall L. M.,	42 25
Smyrna,	5 00

NEW-HAMPSHIRE.

Keene. Danl. Adams in full for L. M. for Mrs. Lydia Kendall,	15 00
Derry. John Bradley,	2 00
Concord. South Ch., Philip Farrington in full L. M.,	10 00
Hanover. Northern Academy of Arts and Sciences L. M.,	44 74

VERMONT.

New-Haven. E. H. Hoyt,	1 00
Vergennes. Cong. Ch. and Society, per Rev. H. F. Leavitt,	30 00
West-Battleboro. (Of which \$5 from James Clark for L. M.),	19 27
Middlebury. Cong. Ch., to make Rev. E. S. Kendall and Benj. Labaree, D.D., L. M.,	62 00

MASSACHUSETTS.

Hillsborough. Stephen Richardson,	1 00
South-Weymouth. Female Charitable Society, Lydia Pratt, Treasr.,	25 00
Norwich. Rev. John H. M. Leland's Ch. and society, in part to make him L. M.,	15 00
Hopkinton. Samuel Morse,	5 00
Spencer. Cong. Ch., in full to make Rev. S. G. Dodd and Rev. Levi Packard L. Ms.,	28 00
Abington. 1st Cong. Ch.,	16 25

Norwich. Bap. Ch., in part to make their	
Sab. School L. M., \$16; Presb. Ch., in part	
to make their Sab. School L. M., \$17.72,...	33 72
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Camden,.....	14 00
Rome. Balance,.....	6 00
Meridian. Presb. Ch.,.....	5 00

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PENNSYLVANIA.

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1st Presb. Ch., Mrs. Elizabeth Denny, to	
constitute Rev. J. C. Sinclair a L. M., \$80;	
Joseph McKnight, Esq., to make Mrs. Mar-	
garet McKnight a L. M., \$30; Mrs. C. Lo-	
renzo, to make Miss Anna E. Lorenzo a L.	
M., \$30; Messrs. McCord, Laughlin, Mur-	
phy, Rea, R. Dalzel, Denny, Bailley, Spen-	
cer, and Russell, each \$5; others, \$46.37,	
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McCord, and Samuel Spencer, L. M.s.,.....	181 37
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Bakewell, Schwartz, Bissell, Underwood,	
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W. W. Semple, each \$5; others, \$53.20,.....	208 20
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Meek, balance to complete her L. M., \$20;	
Mrs. Anna B. McKelvy, in part for L. M.,	
\$10; Messrs. J. and R. Floyd, J. McCully,	
W. K. and A. Nemick, each \$10; others,	

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L. D.,.....	120 00
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Totten, C. Totten, Esqs., each \$5,.....	15 00
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Alleghany. 2d Ass. Ref. Presb. Ch.,.....	16 30
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Cowl L. M.,.....	29 10
1st Presb. Ch., which makes Alex. Came-	
ron, L. M.,.....	32 72
Central Presb. Ch., which makes Richard	
Bard, Esq., L. M.,.....	48 09
1st Ass. Ref. Presb. Ch., Mrs. Hanna and	
Mrs. Sawyer, to make Mrs. Sarah A. Sawyer	
L. M., \$30; others, \$51.47,.....	81 47
Manchester. 1st Ass. Ref. Presb. Ch., \$9.50;	
1st Presb. Ch., a Friend, \$1,.....	10 50
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Lawrenceville. Presb. Ch.,.....	23 31

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Danville. S. W. Cadwell,.....	3 00
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Rushville. M. E. Church, \$2.59; Presb.	
Ch., \$4,.....	6 59
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Cong. Ch., \$4.44,.....	9 79

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IOWA.

Keokuk. Westminster Presb. Ch., \$8.55; Ex-	
change st. M. E. Ch., \$2.84,.....	11 39
Davenport. Cong. Ch., for a L. M.,.....	30 00

ANSON G. PHELPS, Treasurer.

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